



## Strengthening capacity of local government for prevention of corruption apparatus through sufi governance approach

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### ABSTRACT

Indonesian bureaucracy reform has been widely implemented since 1997. However, the reform is still not able to eradicate the bureaucratic corruption culture. This paper proposes sufi governance approach as an alternative approach to reform corruptive culture within Indonesia's bureaucracy. This approach relies on true monotheism which is used to strengthen internal control system in poor bureaucracy contexts. The basic argument in this approach is that monotheism is true and therefore bureaucrats in charge of serving the community should carry out their duties in a comprehensive manner. As which ones have been listed in the code of ethics of the bureaucracy. In this approach, bureaucrats should see the task as a trust rather than a means to accumulate wealth and depriving the people they serve.

### INTISARI

Reformasi birokrasi menjadi agenda pembangunan Indonesia yang mengemuka sejak tahun 1997. Namun demikian, reformasi birokrasi tersebut ternyata belum mampu memperbaiki budaya korupsi birokrasi yang masih meluas di Indonesia. Tulisan ini menawarkan pendekatan sufi governance sebagai alternatif solusi untuk memecahkan masalah tersebut. Argumen mendasar dari pendekatan ini adalah *sufi governance* mendasarkan pada tauhid yang benar. Karena tauhid yang benar maka birokrat yang bertugas melayani masyarakat akan menjalankan tugasnya secara komprehensif, sebagaimana yang telah tercantum dalam kode etik birokrasi. Dalam pendekatan ini, birokrat selalu melihat tugas sebagai amanat bukan sarana untuk mengumpulkan kekayaan dan merampas orang-orang yang dilayaninya.

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## 1. Introduction

Source bureaucratic disease can basically be identified two loci, namely internal and external. Comes from the internal source of weakness and failure of the existing system in the bureaucracy itself. Internally, the incidence of corrupt behavior within the bureaucracy is

also due to weak internal control systems. Therefore, the necessary tools to change the bureaucratic apparatus spirituality as the prevention and eradication of corruption. This is where the future will be a mystic governance tools to overcome corruption.

Bureaucratic reforms launched by the government it is still not able to fix the bureaucratic culture, is

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particularly pressing bureaucracy tends to corrupt behavior. In other words, the internal reform of the bureaucracy alone is not effective in combating corruption. Source bureaucratic disease can basically identified two loci, namely internal and external (Irawati, 2012). Comes from the internal source of weakness and failure of the existing system in the bureaucracy itself. Internally, the incidence of corrupt behavior within the bureaucracy is also due to weak internal control systems. The supervisory system supervisor-subordinate practically possible in the corrupt system together. Diseases that are the focus of bureaucratic reform since the government implemented a decade ago, although it has not achieved the expected results.

Externally, the disease of corruption in the bureaucracy can be caused by relationships between the various related systems, such cooptation and political intervention. In many cases of corruption in the bureaucracy, the political pressure to be one source causes. This stems from the process of filling the positions are very close and based affiliate relationships. Another external factor is very permissive culture and make bribery / gratuity in the process of government and public services as a matter of course.

That is, a supply and demand between the bureaucracy and the public for a service. Public awareness to supervise the behavior of the bureaucracy also tends apathy, although invisible they are aware of corrupt behavior of bureaucrats. Besides two loci, other causes of rampant corruption and manipulation of various government agencies is due to the quality of the bureaucracy and a culture that is built in the organization of our government still has not moved away from the old values which cumulatively inherited from the past. The changes that occur during the reform era is merely cosmetic and periphery, does not touch the substance or the root of a problem that's been trapping us into a bureaucratic behavior unproductive, inefficient and corrupt.

With the implementation of bureaucratic reforms as it will lead to good governance practices (clean government) and good governance (good governance). To that end the bureaucratic structure of the area should remain able to ensure no distortion of aspirations that come from the community and prevent the abuse of power (abuse of power). In other words, the general public still crave three things. *First*, the public service on an ongoing basis for the smooth administration and must be free from political influence (the government changes result direct elections), civil servants should be neutral and only loyal to the interests of the state. *Second*, protection, through the realization and the rule of law (legal certainty and the rule of law), so that people feel safe in performing daily life in the state and

nation. *Third*, empower communities. The government directly encourage (facilitate) the community in a variety of activities for their own benefit by providing services and protections consistent and firm. Reform of the bureaucracy and opportunities towards the realization of governance is still wide open when government officials are no longer doing particularism in the public service or in its function as a "public servant". Employment contracts are made of any kind must be transparent, objective and accountable. The tender process is open and fair must be done so that any person or company who are interested have the same opportunity to assess their eligibility to implement the project. With so opportunity for the emergence of corruption, collusion and nepotism and mark up that had occurred in the implementation of development projects will be minimized.

Finally, reform of the bureaucracy still want the government to be more adaptive to change and the dynamics of society. Thus the bureaucracy will be more equitable and pro-sovereignty of the people so much in the public interest in a professional, proportionate and efficient.

Reforms that have been done in order to prevent even overcome corruption in the bureaucracy is very diverse ranging from law enforcement to the cultivation of moral and ethical bureaucracy. Comprehensively against corruption in the bureaucracy, namely by: (1) Adjustment of competence with the position; (2) Rationalization of the number of civil servants; (3) The improvement of salaries and allowances; (4) Penalties decisive for the violator; (5) Decommissioning officials suspected of being involved in corruption; and (6) Replacement officials who put the interests of the private/group.

Corruption was widespread it has become a very severe disease that is not only harmful but also destroy the dignity of our nation in the eyes of the world that is supposedly famous for good ethics. In this case I would like to state the cause of decaying bureaucracy and mitigation. Within the bureaucratic apparatus and our citizens in general have suffered from "mental illness" the authors for three example. *First*, the spiritual disease. *Second*, mental illness. *Third* intellectual disease. The products of the three diseases are diseases that fourth, the moral disease.

Thus it is an inevitability that acute disease we are suffering should be treated with "enlightened soul"; which will produce "moral enlightenment". In this case the relationship between the three factors mentioned above are very significant. We try to go directly to the social empiricism. No man or leader who obtained intellectual enlightenment, knowledge and science capable, his title up in rows, the access is great and wide as the perpetrators of the history of the bureaucracy of modern

life, or at least as a resource observation. However effectiveness function can be "barren", apparently because of his intellectual brightness is not supported by the brightness of the spiritual and mental.

Clever, but mentally dilapidated and unable to lead her spirituality. So that science stands alone. Behavior, habitat, decisions are made, does not reflect the height of sophistication and knowledge. The crowd finally concluded that the increasing number of smart people is not only conducive to the improvement of the state and nation, but there are symptoms instead be abetting it. In other words: the product is not a good moral life of the nation. There is also a human being or mentally good leader, firm establishment and have the courage to fight. If talking does not lie, that the promises are kept, if it is not believed to be a betrayer. But still, not many were able to do anything to heal the situation, apparently because too elementary knowledge (shallow) to wait on the complexity of the situation. Steps were wrong, often naive, and at the level of a certain firmness he even looked as brutal, radical, fundamentalist extremists - precisely because it used to linear thinking and black-and-white in understanding something. This situation is not helped also by spiritual potential in him. So he also does a lot to help repair the nation's morale.

The third potential is a human or a leader who can guarantee his personal honesty, solemnity of his life, the intensity of his worship. But he could not do much to battles extensive history. He is like an escapist who sat cross-legged in the cave hideout. Because he did not have the intellectual enlightenment to understand the world faces, so nor can apply the power of mentality, because there is no agenda to channel it. The end result, she was barren for the struggle for social morality.

From the example described above, to improve our bureaucratic system required three things simultaneously. Must not only bright sunny intellectual or mental without coupled with spiritual enlightenment. Our nation requires that the state apparatus is not a third, but a whole one, which in themselves are members of all three. To be sure, one-third of the bureaucrats, we can not expect the character of human wisdom, social maturity, intelligence futurological, comprehension and sensitivity to community service in a multi-dimensional life of the nation.

In the case of dilapidation bureaucracy in Indonesia, in general we do not doubt the brightness level of intellect our bureaucrats, many brilliant ideas, formulas brilliant they made for changes and improvements to the bureaucratic system, but we can not see a significant change in the implementation, it deals with the emergence of enlightenment yet in the mental-spiritual side of our bureaucrats. So it will need all the mental enlightenment spirituality in reconstructing the bureaucracy in Indonesia. The

question that arises then is, how enlightening spiritual morals within our society? Although Indonesia is a multicultural and multi-religious country, can not be denied that Islam is the religion of the majority population, automatically perpetrators are Muslims in a majority government. Thus, according to the author, is a fairness in this topic authors propose solutions that Islam is *rahmatan lil'alam* and often refer to the *Qur'an* to make changes toward improvement. In Islam, a key condition for achieving improvement is their determination and confidence together for change.

Allah states, verily Allah will not change the state of a nation (community) until they change (in advance) what is in themselves (their mental attitude). Similarly, God has taught through ayah verses about faith and determination changes. Let us take the example of the caterpillar metamorphose into one of the many passages Allah can serve as an example. Silkworm with physical anatomy that tends shunned (usually because of disgusted look and touch) do 'solitude to reform itself into a beautiful butterfly that is favored by many people. Process changes are passed not by way of instant. Caterpillars do metamorphose because biologically has been adhere to the "rules of the game" are changes. The caterpillars are able to do 'solitude to reform itself into better shape and attractive. Caterpillars managed to reform itself because it has to fulfill two basic requirements, first, the determination to want to change shown by the 'solitude and second, adhering to the "rules of the game" metamorphose shown with its path phases transformed from pupate until finally able to fly because of changed again into a butterfly gorgeous.

Referring to the analogy, the change process can be started from two directions. First, the individual would have to start from oneself. Formula 3 M (Start from yourself, starting from the smallest, from now on also) offered is very relevant to this individual change. Second, social (community) should be initiated as *uswah hasanah* leaders. Why should start from the leader? The simplest description is exemplary analogize like objects with shadows when illuminated by light. As it tilted, of the shadows will go well sloping. Similarly, when the body upright, the upright too the shadows.

Thus the simple explanation of exemplary. People will be able to act straight, honest, fair, leaders also had commendable qualities, such as honesty, fair, friendly, etc. Back to the *Qur'an* does not mean just read regularly (though good). Be much better, when the understanding of the *Qur'an* and actualize in everyday life are able to deliver to the Islamic society, anti-corruption community does not deify money, as has happened in our country.

Allah revealed the teachings embodied in the Quran is to Oneness of Allah, not money, position, rank, wives, children, or something other than God. Coming of

Muhammad with the teachings of the Quran is for mercy to all the worlds.

It is therefore necessary and we must believe that conception is the conception that deliver way out bureaucrats in particular and the public in general to return to the teachings of the *qur'an*. The fundamental teaching which rested all aspects of life with backrest strong monotheism, "comes from God and will return to God". While already leaning on monotheism is true, then the bureaucrats in charge of serving the community will carry out their duties in a comprehensive manner; Where as already stated in the code of ethics of the bureaucracy, and he will always see the task as a trust rather than a means to accumulate wealth and depriving the people whom it serves.

Formulation of the problem Based on the above, this paper will discuss how the Sufi concept of governance in eliminating corruption in government? Writing purpose. The purpose of this paper is wanted to explain the Sufi concept of governance in eliminating corruption in government.

## 2. Discussion

### *Apparatus resource development*

Human resource development is an instructional activities that are held within a certain period in order to increase the possibility to improve performance (Sulistiyani, 2004). Farazmand (2002) explains that "in the development of domestic human resource capacity also promoting the supporting role of the government to provide the highest level and type of knowledge to support effective government performance". Skill and knowledge necessary to be able to prepare through education and training is essential in order to get a basic up to date. Development of human resources is an effective way to overcome the challenges faced by an organization development personnel resources devoted to realizing human development urbane scrubs, formidable intelligent, skilled, independent and have a sense of working hard, productive, creative and innovative, disciplined and oriented of the future to create a better life.

Improving the quality of personnel resources are aligned with the requirements of the skills, expertise and professions needed in all sectors of development (Kartasmita in Soeprapto et.al, 2000 p. 47). Some understanding of the above, it can be concluded that the notion of human resource development can be concluded that the definition of human resource development can be divided into two, namely macro and micro. At the macro level, development of human resources (human resources development) is a process improvement or quality of human capabilities in order to

achieve a goal of nation building. Intellectual capital is a new wealth of organizations.

Furthermore, Steward said that: "Intellectual capital is intellectual material of knowledge, information, intellectual property right, the experience can be used to create wealth." To build a quality human resources that can be used for the organization's intellectual capital, efforts are required systematic, sustained and comprehensive. The effort is not only done through formal education, followed by members of the organization, but also supported by a conducive organizational climate. For the intellectual capital must be built through a scientific tradition, with strong political support of the decision makers (Steward, 1997).

### *Corruption*

The terminology, the word corruption comes from the Latin word *corruptus* or Corruption. Then become Corruption because it is absorbed in English and French, and then in the Netherlands called the *korruptie* corruption, while in Indonesia it is called corruption (Hamzah, 1985). In essence, according to Alatas (1987) that the definition of corruption as theft by deception in situations that betray trust. Corruption is a form of immoral deeds of a drive to get something to use methods of fraud and theft. An important point you should know that nepotism and corruption autogenic it is a form of corruption.

Definition of corruption by the World Bank that corruption is the use of power for personal gain. If you pay close attention to the definition of corruption is the collusion, and nepotism is part of corruption or other forms of corruption itself (Kusuma, 2003).

Corruption is one of the types of crimes which are increasingly difficult to reach by the rules of criminal law, the result of corruption faced compound which requires the ability to think apparatus inspection and enforcement actions with such a neat pattern. Therefore, changes and developments in the law is one to anticipate corruption. Corruption related to the complexity of the various issues, among others, issues of moral or mental attitude, lifestyle issues as well as cultural, social, economic systems, political and so on. In the face of such characteristics so one way to eradicate corruption which has been known is through the means of criminal law as a tool of criminal policy in preventing or reducing crime.

Corruption in Indonesia has grown in three (3) stages, elitist, endemic and systematic: on stage elitist, corruption is still a typical social pathologies in the elite/officials. At this stage of endemic, endemic corruption broad layers of society. Then on critical level, when corruption is systemic, each individual in a system similar disease. The disease of corruption in Indonesia has reached the stage of a systematic. The act

of crime is a violation of the rights of social and economic rights of the people, so that corruption can no longer be classified as an ordinary crime (ordinary-crimes). In the eradication measures can no longer be done "as usual", but demanded ways "remarkable" (extra-ordinary enforcement).

#### *Concept of sufi government*

Conceptually, the Sufi concept of government is a form of approach based on improving an individual spirituality. In this case spirituality interpreted as an attempt to get closer to God. Closeness to God make man better. Spirituality is the conviction in conjunction with the Almighty and the Creator, as an example of someone who believes in God as Creator or as omnipotent. Spirituality implies man's relationship with God using instruments (medium) prayer, fasting, charity, prayer and so forth (Hawari, 2002). Sufi governance is one of the tools to get closer to humans in this respect is the apparatus of government, with his Lord so it will show pilgrimage, the values of goodness in the apparatus so that the behaviors that will emerge is good.

One form of governance Sufi spirituality is through increasing the intelligence of an individual. In the traditional view, intelligence is operationally defined as the ability to respond to various types of intelligence. Furthermore, there are a number of intelligence known as multiple intelligence. This intelligence includes: (1) Linguistic intelligence; (2) intelligence mathematical logic; (3) intelligence perception of space; (4) intelligence gestures; (5) musical intelligence; (6) interpersonal intelligence; (7) natural intelligence; and (8) spiritual intelligence (Darmoyuwono, 2008).

Then in the General Dictionary Indonesian intelligence is defined as: intelligence, cleverness, and sharpness of thought. SQ is the latest scientific findings which was first proposed by Danah Zohar and Ian Marshall. Furthermore Danah and Marshall defines SQ as the intelligence to deal with the problem of meaning and value, the intelligence to put the behavior and life in the context of a broader meaning and rich, intelligence to judge that the action or the way a person's life is more meaningful than the others (Zohar, 2007).

According Khavari (2002) in his book *Spiritual Intelligence Practical Guide to Personal Happiness* saying that:

*"Spiritual intelligence is a non-material dimension of our faculty-the human soul. Here is who have honed owned by us all. We must recognize it as it is, rubbed it so shiny with great determination and used to obtain eternal happiness, like the other two forms of intelligence. spiritual intelligence can be upgraded and downgraded. Enhanced ability to seemingly unlimited"*.

Someone who has a high spiritual intelligence tend to have higher tax compliance. Because he realized that the outcome of the taxes they pay will be used by himself and others even in the form of indirect (Darmoyuwono, 2008). Zohar and Marshall (2000) introduced the term spiritual intelligence (SI) the first time. Spiritual intelligence is a necessary basis for the proper functioning of the intellectual and emotional intelligence effectively.

Furthermore, said separately or jointly is not enough to explain the whole complexity of human intelligence, wealth soul, and imagination. According to Zohar and Marshall, spiritual intelligence as the culmination of intelligence. Spiritual intelligence is not synonymous with formal religion, because it is this intelligence does not belong to one religion. Clausen (in the Zohar and Marshall, 2000) describes the spiritual intelligence as' broad insight amazingly awesome, and at the same time thinking about how important the argument as an intelligent human life spiritual.

Sinetar (in Sukidi, 2004) interprets the spiritual intelligence as an inspired thought. Furthermore it is said spiritual intelligence is light, the kiss of life awaken our sleeping beauty, wake people of all ages and all circumstances. Spiritual intelligence is the intelligence of the soul, which is a new level of consciousness that is resting on the inner associated with wisdom beyond ego or soul is conscious, which helps heal and build human beings as a whole, with which the man is not only recognizes the values are there, but more creative in finding new values, also can balance the meaning and value and puts life in a broader context. Khavari (2002) suggests spiritual intelligence is mind, encouragement, and the effectiveness of which was inspired appreciation of divinity in which we all are a part. Prama 2004 filed Heart Intelligence as the culmination of intelligence that can be exceeded cosmic intelligence qualitatively and quantitatively.

Bowell (2004) suggests the spiritual intelligence as the deepest quality, presence, release, the mystical, the higher, the origin, the realm of cyberspace, which existed before the process of encapsulating the mind and matter. That's the level that can only be aspired to, but we can not have or breaking.

Spiritual intelligence is defined as intelligence gets inspiration, encouragement, and effectiveness-inspired, Reviews their-ness or appreciation of divinity in which we have all become part of (Sinetar, 2006). Harvard Business School to formulate five traits understand spiritualism can bring success to a CEO, namely: (1) the integrity or honesty, (2) energy or passion, (3) inspiration or ideas and initiatives, (4) wisdom or wise, and (5) courage in making decisions.

Zohar and Marshall put forward eight aspects of spiritual intelligence that has to do with personality that

includes: (1) the capacity themselves to be flexible, such as active and adaptive spontaneously, (2) the level of self-consciousness (self-awareness) high, (3) capacity themselves to confront and take advantage of suffering (suffering), (4) the quality of life that is inspired by the vision and values, (5) an unwillingness to cause unnecessary losses (unnecessary harm), (6) have a way of looking at holistic, having the tendency to see the interconnectedness of all things different, (7) have a real tendency to ask questions and seek answers to the fundamental, and (8) have the ease to work against tradition (convention).

The characteristics of spiritual intelligence according to Khavari (2002) consists of three aspects: (1) spiritual intelligence in the light of religious spiritual (relationship vertically with God) which include, namely: the frequency of prayer, spiritual beings, love of God Almighty who dwells in the heart, and gratitude to His presence; (2) spiritual intelligence in terms of socio-religious relations as a logical consequence relation spiritual religion. That is, the spiritual intelligence must reflect the social attitudes that emphasize the togetherness and social welfare (social welfare), namely: family ties between people, sensitive to the welfare of others, sensitive to animals, and a generous attitude; (3) spiritual intelligence in the light of social ethics to describe the level of a person's social ethics as a reflection of the quality levels of spiritual intelligence, namely: our devotion to ethics and morals, honesty, trust and trustworthy, politeness, tolerance and non-violence.

Hendricks (in Sukidi, 2004) presents the characteristics of the apparatus that has a spiritual intelligence are: (1) integrity, (2) open, (3) is able to accept criticism, (4) humility, (5) be able to respect others well, (6) is inspired by the vision, (7) to know yourself well, (8) have a non-dogmatic spirituality, and (9) is always seeking the best for themselves and others. Thus the indicator of the implementation of the Sufi governance in the government if the apparatus is in government it has had spiritual intelligence with characteristics/ indicators: (1) integrity, (2) open, (3) is able to accept criticism, (4) humble, (5) be able to respect others well, (6) is inspired by the vision, (7) to know yourself well, (8) have a spirituality that is non-dogmatic, and (9) is always seeking the best for themselves and others.

The behavior of corruption is actually the result of a habituation which later became climate and systems. According to the author, in an effort to minimize corruption in the bureaucracy, it can be carried through the "door" development of human resources or personnel resources. Human resources can be viewed from two aspects, namely the quantity and quality. The quantity regarding the amount of human resources,

while the quality of the human resources quality concerns, which involves the ability, both physical ability and the ability of non-physical (and mental intelligence).

The quality of human resources also involves two aspects, namely physical aspects (Physical quality), and the non-physical aspects (quality nonphysical) which involves the ability to work, thinking and other skills. Therefore, efforts to improve the quality of human resources can also be directed to two aspects. To improve the physical quality can be pursued through programs in health and nutrition. Meanwhile, to improve the quality or non-physical abilities, the efforts of education, training and employee empowerment is necessary, the effort is what is meant by the development of human resources in this article.

Development of human resources into the idea of this article is that the government personnel brought closer back to nature with increased spirituality through spiritual training. As known that education and training is an integral part, can not be separated. Which refers to the development of staff and personnel problem is a long-term educational process using a systematic and organized procedure by which managers learn conceptual and theoretical knowledge for general purposes.

The training of this spirituality held through a process of short-term training that will run continuously by using a procedure that is systematic and organized, so the apparatus can feel how to improve the spirituality in the long run will have an impact on changes value of life, including an understanding of the value of corruption contrary to religious values. This implies that the development of resource personnel who do not focus on the work alone, but rather on the long-term needs of the organization neighbor tackling corruption.

Selection of spirituality in the approach to resource development apparatus through the execution of this training because the training is learning activities that are held within a certain period in order to enlarge the possibilities to improve performance (Sulistiyani, 2004).

Just as described by Farazmand (2002) that "in the development of human resource capacity will increase the role of government to provide the highest level and type of knowledge to support effective government performance". Skill and knowledge necessary to be able to prepare through education and training is essential in order to get a base up to date. Development of human resources is an effective way to overcome the challenges faced by an organization development personnel resources devoted to realizing human development urbane scrubs, formidable intelligent, skilled, independent and have a sense of loyal herd, working hard, productive, creative and innovative, disciplined and oriented of the future to create a better life.

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As described in the previous section that Sufi governance is one of the approaches in the world of bureaucracy and government to create individual spirituality, particularly related to the prevention of corruption. Many research results show that spiritual approaches can improve work productivity and can keep people from negative behavior, including corruption. As well as research findings Wibisono (2002) also proves that there is a spiritual influence on the performance of religious motivation, although in this study the motivation variable worship has a positive effect, while the research Wibisono (2002) motivation of worship have a negative effect. If someone has strong faith, then it will bear the high virtues like always generous, brave, peaceful, happy, all of which will affect the quality of life/religious performance.

Meanwhile, Ancok (1994: 79) says that in the conduct of economic activity, social, political or any activity included in the work of a Muslim ordered to worship Allah. Level of practice prayer, prayer and fasting is a typical characteristic that should be owned by every individual Muslim who gives a boost on the employee to perform religiously. Potential prayer, devotions and *Illahiyah* think is an asset that should be managed properly in realizing work performance or righteous deeds (Tasmara, 1995).

Further Gymastiar (2002) asserts that to be a Muslim Achievement (high performing) an employee must synergize the superiority of harmony: *dhikr*, think and working. Furthermore, the findings of this study also supports research Wibisono (2002) who found that in fact the motivation *muamalat* have a dominant influence on the performance of the religious. Each individual Muslim is required to work in earnest in order to meet their needs blessed by God. Cultivate the habit of work will be one of the main characteristics of each individual Muslim who make it the thought and spirit of time that give the image and spirit that continues to provide inspiration in life's journey, which will be engraved in history and starfish Muslim Personal Achievement. Likewise in production, a Muslim should look at life as an arena which provides three key

spheres: the challenges, strengths, opportunities and struggles (Tasmara, 1995).

The findings are also important in this study is that there were no differences in the performance of operational and non-operational employees in the industrial area Rungkut Surabaya. The notion that there are differences in the performance of operational and non-operational employees was rejected. This provides evidence that non employees turned out to feel the importance of having a spiritual motivation in improving the performance of religious, so the behavioral approach is also necessary for them. However, non-operating employee is an individual (servants of God) who also wants to be recognized presence and existence. It turned out that spiritual needs are inherently human and never looked at individuals in terms of rank, position or other social status. Likewise religiosity always manifested in the human life.

This research may produce findings that are beneficial to the company's leaders and employees. Within the paradigm of the human potential for performing spiritualism should make life more positive and productive to achieve a religious work. Company leaders must pay attention to the spiritual motivation of employees. The importance of providing knowledge, understanding and implementing motivation faith, worship and *Muamalat* to each individual in order to achieve high performance. This is because today is still a lot of leaders and employees who ignore the spiritual motivation.

Be aware that the country is more and more Westerners too are aware of the importance of religious observance in improving corporate performance. Even Fritjof Chapra in *The Way of Life and The Tao of Physic* recalled that the fall of man in different aspects of this time is considered as humans are still stuck in the paradigm that completely mechanistic paradigm that trap people in a stupid hubris.

Root of the problem lies in man's reluctance to admit the intervention of God, in every success and even failure that happened to him. Eligibility will be reflected in the performance of religious Islamic production, product quality and Islamic service that could compete with developed countries, efficiently and effectively, as well as the realization of employee satisfaction blessed by God. Consequently, there are several elements that must be implemented on the achievement of the performance of the religious as described by Zadjuli (1999), namely: the intention of the operation is due to Allah, the work implementing rules/norms/ sharia kaffah, his motivation was spiritual by searching for 'luck' in the world and the hereafter, applying the principle of efficiency and benefits while maintaining the survival, maintaining the balance between the search for treasure with a prayer, thanking God by not

consumptive, issued ZIS, and sympathize orphans and the poor. Besides, should the leadership of the company directs employees to the development of Islamic personality productive, characterized by: (a) adjusting the ability, expertise, skill and experience of the demands of the success of the work, (b) applying the Muslim personality in running a profession, and (c) keep mental and spiritual health. All the above research findings show that spiritual approaches such as those in the Sufi concept of governance can be a solution for the government to eliminate corruption by a spiritual approach.

### 3. Conclusion

Based on the analysis above that the Sufi governance is one of the tools to get closer to humans in this respect is the apparatus of government, with his Lord so it will show the values of goodness in the apparatus so that the behaviors that will emerge is good. One form of Sufi governance spirituality is through increasing the intelligence of an individual. In the traditional view, intelligence is operationally defined as the ability to respond to various types of intelligence. Furthermore, there are a number of intelligence known as multiple intelligence. This intelligence includes: (1) Linguistic intelligence; (2) intelligence mathematical logic; (3) intelligence perception of space; (4) intelligence gestures; (5) musical intelligence; (6) interpersonal intelligence; (7) natural intelligence; and (8) spiritual intelligence (Darmoyuwono, 2008).

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